

THE BAPTIST.

\$2.00 IN ADVANCE.

Interdenominationalisticism.

[An open letter answered.]

SUMMIT, MISS.

"DR. J. L. JOHNSON:

Could you or Bro. Lipsey give the readers of THE BAPTIST the result of your best thought and information as to the meaning and etymology of the word Interdenominationalisticism? I think we need some light on this subject.

Yours,

J. R. SAMPLE.

DR. J. R. SAMPLE, SUMMIT, MISS.

My Dear Bro.:—Your letter of recent date has been received. Remembering the words, "in honor preferring one another," I promptly handed it to Bro. Lipsey; but he could not recognize in it any call personal to himself. It seemed to him, moreover, that the word you wish explained is large enough now to speak for itself. While no sane man would deny the reasonableness of this view, there may yet remain a suspicion that some other motive prompted his action, say, for example, a consciousness of his own lack of "light on this subject." Be that as it may, it is abundantly easy for me to give you my "best thought and information" in regard to it, because that is the only sort I keep in stock.

The etymology, Doctor, is simple enough, though to treat it scientifically would be at large expense of time and space, of paper and ink. The elemental parts of this elephantine and yet serpentine word are these, and everybody knows them: Interdenomination—alistic—ism. They who know the parts, ought to know the whole; but if anyone feels aggrieved because I do not go into details, I will give him a treatise on the anatomy of the word for his own private use and he can sit up with it of nights.

You don't want the etymology. What you do supremely want, is the meaning; and to get that you will have to "snake" it, or, as some learned mathematician would say, you will have to "attain to it by progressive approach." The scholar uses these terms by preference because he has not considered the fact that the normal mode of action of this reptile is progressive, and that if left to himself he will usually approach a thing headforemost; if, otherwise, it is the exception, and something is out of gear, or his bands have got crossed. In taking this normal course with the subject in hand, you will pardon me, Doctor, if for the sake of brevity, I use for the word which forms the heading of this article this mathematician's symbol, I-m, that is, "I to the mth power." This hieroglyphic will vary in meaning accord-

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ing to the subjective condition of the reader: the man who believes in what it stands for, will translate it "I to the maximum power," while others, especially the elect, will interpret it thus: "I to the minimum." The silly Anglo-Saxon who instinctively refuses to associate with long words or black people, will say these translations mean respectively "Big I" and "Little I."

Having cleared our way now, let us begin our progress. We are told by those who boast of having assisted at the premature birth of that hapless word "baptisticism," that it is designed to symbolize the Baptist idea of all things religious, both doctrinal and practical; that it is the name for the comprehensive concept of all that ought to be believed and all that ought to be done by a Christian; that it stands for a perfect faith, plus a perfect obedience. Now if Baptists are a denomination, and Baptisticism, or B to mth power, stands for the Baptist idea, or (which some say is the same thing) for orthodoxy; then by parity of conception, I-m or I to the mth power, must stand for Baptisticism plus all the articles of faith and all the practices of other denominations in so far as these are not included in Baptisticism. It symbolizes a still more comprehensive concept, and is "like unto a net, that was cast into the sea and gathered of every kind." The net lands Baptisticism safely enough, but along with it what an uncaged menagerie of otherisms! All that are, are there, of every size, color, shape, lingo and lineage. If any are lacking, then we have only a partial I-m; if all are absent then I-m is only B-m; in that case I-m and B-m become synonymous; and as there never was room for but one synonym, there would be a hot fight for the survival of the fittest. The fight, however, would be shorter than hot, and the issue not doubtful. Everyone who meditates upon the shortness of life would vote for B-m simply on the ground of economy of time; and close after him, and clamorous, would follow all who are subject to spells of asthma or attacks of lock jaw. Unfortunately they are not the same, but differ TOTO CAELO. B-m is a simple, while I-m is a compound, and they hardly go together. Mix a pint of milk with a pint of ink, and you have a quart of ink and no milk; and the milk is "no good;" it soaks and runs and blots the paper and will sour. Mix B-m and I-m and what you get you won't have much use for, if you are taking life seriously and want it to be a clean-cut letter from God.

I trust you have followed me, Doctor. Now for one more step: If the Baptist minister who sticks to his own faith, in the pulpit and out of it, and tucks away at

his own work as he ought to, is worthy to be called a Baptisticism-ist; then the Baptist preacher who every now and then, as opportunity favors, leaps the fence of orthodoxy and follows the hot trail of popularity among those whose doctrines and practices he professes not to endorse,—this preacher by parity of reasoning equally deserves the stunning title, Interdenominationalisticismist.

And now, my dear brother, I am out of breath. If you want to know how I feel, pronounce that title three times. But before you do it, call in a trusty friend and have some smelling salts handy. I forewarn you, you are liable to go off, and I do not wish you to run any risk about coming back. I should miss you sadly, though I should always be proud to remember that you fell at the post of duty, contending manfully for the faith. Do not thank me for thus exhaustively discharging the duty you imposed upon me. I am amply repaid by the feeling, which amounts to assurance, that you will need no more "light on the subject." I see it myself now, as I never did before; in fact it is both luminous and transparent to me now.

And yet I am not happy. This preacher with his title, "I-mist," worries me. He is in constant peril, but he doesn't know it. He is a short man, but he doesn't think so. He believes he is as long as his title; in fact that his title and he are one. He is mistaken and he is going to find it out. He has got to pull that title, or the title will pull him. What I am afraid of is, that his engine is not big enough for his train. Some day he is liable to hit an up grade and find he can't make it. Then, standing still for a moment, he will start downhill slowly and backwards. I hate to see a Baptist preacher go downhill. If you know him personally and want to repay me for the great favor I am doing you, write to him and tell him for me to cut his coupling and turn loose every car that carries green goods. They will spur on him, and worse than that, they will ditch his train before he makes his station. He may go down in the wreck, shrouded in his title, like a worm in his cocoon; but, if he ever knows a resurrection and comes out a butterfly, his wings will always be disfigured.

J. L. J.

Hillman College.

The total amount collected for Foreign Missions during the Conventional Year now closing is \$16,105.43, and for Home Missions \$3,610.58. These figures represent the largest amounts ever given to these objects by Mississippi Baptists in one year. Let our watchword be upward and onward. Brave men must not recede.

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T. J. BAILEY, EDITOR AND MANAGER.

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What the Increase Shows.

There are some lessons taught that ought to be learned, from the missionary awakening that has come upon the land. It is seen and felt everywhere almost. It is no small thing when once you think about it, for Mississippi Baptists to add an increase of \$5,000 to their last year's offerings to Foreign Missions alone. Indeed it is an event of so much importance that we ought to look around for its meaning and bearing upon other things.

It shows very clearly that we could have done this year ago, if—yes—if—we had just had the falling mind. How sorry now that we had not done it before. It has been so easy and the result makes us so happy! It has not killed anybody either, nor driven any of us to the poor house. It has been no "up-hill business" like one sometimes read about, taking the life out of everything else. Everything has moved along so beautifully that you could scarcely know we were moving, but for the shocks of the laborers. Since it has been done it is easy to see how it was in our power to have done it long ago.

It shows what united, well directed, continuous effort can do. All of us have been working for one thing, and pulling one way, making everything to bear upon the increase of our offerings to the cause of Christ. There has been no distraction as to plans and methods, and we pray that there may never be. We have a very well defined and settled policy of co-operation that has helped on to this glorious result.

It shows the blessing in giving to the cause of Christ. There is a blessing in giving that does not come from any other source. The inspired writer says that, "God loveth a cheerful giver." He loves other people to be sure, but He has put himself on record as loving in an especial way the glad giver of his money. There has been a continuous revival in our churches all the year, resulting in about 7,000 souls being added to the fellowship of the churches. Then, besides, if the win-

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dows of heaven have not been wide open to us temporarily, they have stood greatly ajar, for there were never better times in this good old commonwealth than now.

But best and grandest of all, it shows very plainly, that men still believe very profoundly in the gospel of Christ as the power of God unto salvation of all those who will believe. Men will not put their money from year to year, into anything which they do not believe, and from which they can see no results. But we have here in the cause of Missions, good business men who are continuously giving of their money to the preaching of the gospel in all the world. It shows that we still have a healthy idea of what the Scriptures teach about the lost estate of man, and the power of Christ's gospel when heard and believed to rescue him therefrom. It teaches that men, even in the twentieth century, believe in the cross of Christ, in the precious blood that cleanses from all sin.

It also shows that men not only take Christ as their Savior, but their Lord as well. We are willing that He shall exercise Lordship over us. When He says "Go ye into all the world and preach the gospel to every creature," we find ourselves happy in our effort to obey. Having accepted Christ as our Lord and Savior, we can but do what He says, it being our chief delight.

Lastly, it shows how easy it will be for us to add to this amount in the future. Not all of us gave this time, and not all of those who did give, gave as much as now they wish they had, since the amount is so much greater than usual. We will try to do our utmost the next time. We are just learning how to reduce giving to an art, one of the fine arts—the finest in the world! All this, and much more, are we taught by the increase in our missionary offerings this year. The Lord enable us to obey Him more perfectly in this regard in the future, and hasten the day when we shall increase the present magnificent sum tenfold.

Notes and Comments.

The "open letter," on first page of this issue, from the graceful pen of Dr. John L. Johnson, will richly reward you for a second reading.

"Like the rain upon the mown grass" was the news to all our hearts that Mississippi Baptists had raised \$14,500 for Foreign Missions. The larger vision and steadier pull did it.

After seven years of labor in the Ninth Street Church, Cincinnati, Dr. Warren G. Partridge goes to the Fourth Avenue Church, Pittsburg. During these eventful years he received into the Ninth Street Church 800 members.

The old First Church, Atlanta, Dr. Landrum pastor, has sold its present site to the United States government for a post office, receiving the nice little sum of \$95,000 for same, with which they propose to build a larger and more serviceable house.

Rev. T. L. Mellen charges in the New Orleans Christian Advocate that Baptists in general, and those of the Forest and Seashore Methodist districts in particular, "reject the Old Testament." With as much truthfulness he could have enlarged and charged that we believe the earth is flat and that the sun "do" move.

"And So We Came to Rome," is what the venerable Dr. Henry G. Weston suggests as an appropriate text, in some churches, for the Sunday before "Easter." And the tendency Romeward abundantly justifies the rebuke this suggestion carries. He says, "The tide, in many respects, is sweeping against spiritual Christianity, and when it reaches its height Baptists will necessarily suffer more than any other denomination."

At the Baylor dedication, Dr. Harper, president of the University of Chicago, spoke on "Libraries and Laboratories," and the Texans "fairly tore down the house" when he said pleasantly that Texas and Chicago were fast becoming the whole thing. He said that, while in the past our great men of light, leading and learning, had been educated without these distinct aids in the attainment of profound learning, they are so necessary now that in some schools these equipments cost more than the whole institution did thirty years ago.

What is the matter up in Illinois? That State has been the scene of two negro lynchings this year, while Mississippi has not had one. At Thebes, one negro was hung to a limb and then his body riddled with bullets, after which the tents of a bridge gang were burned up and the negroes forced to find safety in the woods. But that was up in Illinois, where they love (?) the negro and know (?) how to treat him. The Southern white man has always proved to be the best friend the negro has ever had. And the negro himself knows this now.

When this issue reaches our readers the editor, along with about one hundred others, all things going well with us, will be in attendance upon the Southern Baptist Convention, that meets Thursday morning in Savannah, Georgia. The indications are that it will be one of the very greatest religious meetings ever held in the world. It proves to be so, and our good right hand does not forget its cunning, we will lay before the readers of this paper a full and accurate account of it—the very next best thing to being present. If pastors want some extra copies to distribute among their people, drop this office a card.

The chief attraction in the Baptist Standard last week was the inspiring account of the "Dedication of the Carroll Buildings at Baylor University." It was an epoch-making event in Texas history. Every school in Texas seems to have been represented, and Waco was in holiday attire. They dispensed "degrees"—both D. D. and LL.D.—with a lavish hand. Brother Bar-

ton of the "Advance" was advanced from the rank and file up to that of Doctor of Divinity, while the grand old commoner, Dr. Gambrell, was made a LL.D. Let the good work go on, when it comes honorably and is bestowed worthily, as in this case at Waco.

Brother Thomas, of the Baptist Courier, wrote to Dr. Harper to know if there was any truth in the rumor that the denominational character of the University of Chicago would be changed, the word "Baptist" stricken from its charter, and received the following reply, which indicates that the Baptist cause is still in a pretty healthy condition at the great University:

Mr. A. J. S. Thomas, Greenville, S. C.:

My Dear Sir—Upon my return from a visit in Texas and Louisiana I find your letter of April 17th. Meanwhile my secretary has notified you of my absence from the city.

I write to say that suggestions have been made from time to time along the points which have been referred to in the Western Recorder article. These have never been official so far as I know. The trustees of the University of Chicago today have not thought of doing either of the things proposed in the article. I do not believe that either of the propositions referred to would be seriously considered at the present time, and if these propositions were placed before the Board today, as one of the trustees I should vote against both of them.

Yours very truly,

WILLIAM R. HARPER.

The Fatherhood of God—The Fatherhood of the Devil.

I have never been satisfied with the general representation of God's relation to men. Some hold, as Frederick Robertson taught, that all men by virtue of their humanity are children of God and should be baptized because of such relation. Others claim that they ought to be baptized to bring them into such relation, that by the "sacrament of baptism" as a channel of grace they are made children of God. Those who limit baptism to believers in Christ generally teach that men become children of God through rebirth, and that before this spiritual renewal they are children of the devil. Men are the children of the devil; they become the children of God. This is the claim, and two classes of Scripture are presented in its support.

"Men become the children of God. 'As many as received him, to them gave he the power to become the children of God, even to them that believe on his name'—John 1:12. Men are not children because they are men, but they become children after they are men. On condition of faith in Christ, they receive authority—the power and the right to use it—of becoming children of God. This must mean that they were not such before. They are not children of God naturally by birth, but become such spiritually by rebirth.

All men are children of the devil until they become children of God through faith in Christ. This is the claim, and these

words of Jesus are offered in evidence: "If God were your Father ye would love me. Ye are of your father, the devil." It is said that passages like these limit the fatherhood of God to believers in Christ, and leave all others under the fatherhood of the devil.

But we must not read into this Scripture (John 8:31-45) that which we wish to get out of it in support of a theory. To see the meaning of a statement, we must often throw the light of the context on it. Beyond all question, Jesus is speaking of the moral paternity of the devil, of the character and habits of those who bear his image, and do his will with alial obedience. "We be Abraham's seed. If ye were Abraham's children"—in spirit and conduct, as distinguished from his "seed," from mere natural descent—"ye would do the works of Abraham. If God were your Father"—in moral resemblance, in spiritual affinity—"ye would love me. Ye are of your Father the devil"—in his hatred of truth, in his love of murder. I cannot resist the conclusion that "children of the devil" here are malignant sinners—those who despise truth, who love a lie, who take pleasure in murder, which culminated in the cross of Christ.

In the Parable of the Tares (Matt. 13:36-43), Jesus says that they are "the children of the wicked one," the enemy that sowed them is "the devil." But they are contrasted with "the children of the kingdom," whom Jesus calls "the righteous." Here too, then, he is speaking of kinship in spirit and life, of children in moral character and habits.

Jesus does speak of God as the Father in relation to mankind. "The true worshippers shall worship the Father in spirit and in truth"—John 4:23. "If ye shall ask anything of the Father he will give it you in my name"—16:23. In some important sense God is the Father of men generally.

God bears this relation to all men because of creation. "Have we all not one Father? hath not one God created us?"—Malachi 2:10. All men are the offspring of God—Acts 17:29. But religious feeling asks for a deeper relation and God's Word reveals it. What do those beautiful parables in Luke 15:1-32 mean—the seeking shepherd and the yearning father? Were they not used to illustrate not so much the sad condition of the lost one as the particular, patient and persistent love of the seeking Savior? The lost sheep had an owner. Even after he had wandered away and was lost he belonged to the shepherd whose fold he had abandoned. The wayward and wasteful prodigal was still a son, though a lost one. Lost to whom? We are accustomed to say that men lose their own souls by sin. But here is the deeper truth that God loses men while yet they remain his, that he seeks to restore them to love and willing submission. A better name for the parable is The Recovered Son. It was given, not primarily to illustrate the departure and return of one who is a child of God through faith, but to interpret God's disposition towards sinful men, and to vindicate Christ's con-

duct in answer to the murmers of men who bore witness to his glory and yet could not see it: "This man receiveth sinners and eateth with them." It is worth much to the world that we have the authority of Jesus Christ for the assertion that the feeling of a human father for his child interprets the disposition of God towards men. The people had false ideas of God, and Jesus wished to correct them. In an important sense God is the universal Father.

Does it therefore follow that all men are his children? Are the two terms strictly correlated? As his creatures and offspring all men are children of God. But there is a sonship of likeness and fellowship, of trustful and loving obedience, into which men enter through faith in Christ. Stevens in his Johannine Theology reaches the heart of this subject. He teaches that all men *ideally* are sons of God, that is, that they have the capacity and privilege of becoming such; but only those *actually* enter upon the possession of this divine privilege who receive Jesus Christ, who believe on his name. "God is the Father of men, but men become sons of God. Between God the Creator and man the creature the ideal relation is one of unity and harmony. But this ideal relation does not, as a matter of fact, exist. Man has impaired it by sin. God continues good and gracious to man; he always corresponds to the perfect idea of what he should be; he is the Father still; but man has forfeited his moral sonship to God, involving fellowship and likeness, by disobedience. In this sense God can be called the Father of men because he always remains *actually* in his relations to men what he is *ideally*; whereas men must become sons of God because they are not *actually* what they are *ideally*; it is on their side that the ideal relation has been impaired; on their side, therefore, must it be restored."

H. F. S.

Gloster.

The town of Gloster has been blessed with a regular love feast for the last 10 or 12 days. Bro. McComb has been on a high horse. It seemed as if he would take the whole town. Some 15 or 16 were added to the church by baptism, letter and under the watch care of the church. God bless the man, it seems that his whole soul is in the work. The church never gave over \$100.00 for foreign missions before this time. Bro. McComb got steam up and raised the safety valve and got the church up to \$500.00. Bro. Bailey, you ought to see the members of his church. They walk and look and talk like live men and women. Now the Woman's Aid Society sent \$25.00 off in January for foreign missions, which makes in all \$525.00. And the Society raised \$42.20 self-denial week. So you see Gloster First Baptist Church can be counted on in any emergency.

The Galilee Church will send Bro. McComb and Bro. E. B. McClain as messengers to the Southern Baptist Convention. The church loves Bro. McComb and he loves the church.

In conclusion we ask the prayers of all the churches, that we may continue to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Yours Fraternally,

JOHN W. MATHIS.

A Religious Morphine Fiend.

(BY J. A. LEE.)

I had on occasion not long since to give some thought to the non-church going Christian, the words at the head of this article were suggested as applicable to them.

Morphine is a useful, and at the same time a very dangerous medicine. When in the hands of a skilled physician it is a boon to the sufferer, but a too frequent use of it will produce a miserable slave. But, says some one, what has this to do with a professed Christian, and how does he become a fiend? In this way: Every converted person is conscious of the fact that it is his duty to attend the services of the Lord, and when prevented from doing so he suffers religious pain and disappointment. When he obeys the instructions of his teacher, the Holy Spirit, the pain is relieved and he becomes satisfied and will grow in grace and be useful in the Lord's work. There is another way in which this pain is supposed to be relieved, but the legitimate result is what might be termed a religious fiend. Many professed Christians seek to relieve this pain by excuse-making. The evil spirit administers the hypodermic in excuse form, making the patient believe the pain is relieved when, in fact, his sense of what is his real religious duty, is only temporarily relieved, and when the pastor calls how quickly he begins to explain why he missed the services on Sunday.

As the physician is not shut up to one remedy for relieving physical pain, so the evil spirit is not, for he has many. In fact, he is too wise to shut himself up to one remedy, for he would soon be discovered and exploded.

Yes, the evil spirit has many remedies and makes many slaves, or fiends. Sunday headache is one; bad health is another; no suitable clothes is another; the condition of the weather is another; so much company is another; the children is another; the hypocrite is another; and many others that might be mentioned.

Now let's see how these excuses will stand the test. The Sunday headache is always relieved by Monday morning in time for business. The bad health brother is always able to go to business day or night, though he cannot possibly attend services at night and everything must be just right if he is willing to risk it in the day time. The bad weather excuse-maker may be seen on Monday, rain or shine, hot or cold, on his way to town or somewhere else? He changes to meet the pastor, who is glad to see him out, but before any questions can be asked the poor brother begins to make his excuse, which the pastor knows to be a lie—but he goes on and does not say much. The clothing excuse brother seems a little out of order also when he allows himself to attend. Other places where he is expected to wear better clothes than he would be expected to wear at services, and he gets the clothes. Those who make the company excuse never stay away from business on account of their company. Those who blame the poor little children with their neglect of duty can,

and do, readily dispose of them when they get ready to go visiting or attend some entertainment. The hypocrite rider does not ride the hypocrite anywhere else but at the services of the Lord. Men will associate with, trade with, and even trust him anywhere except in the services of the Lord. Now, my goodie, goodie, excuse fiend, please see yourself as others see you.

Now, my reader, are you making excuses, and if so, what is your condition? It is this: The evil spirit has used the hypodermic needle so skillfully with you that you are deluded to believe a lie and are nothing more than a religious morphine fiend.

Now, what must you do? Do as the prodigal did when he came to himself. He arose, went unto his father, confessed his sins, and received pardon. So you must confess your sins, renew your promises, do your religious duty and quit living a lie. May the Lord bless us all.

Revival at Meridian.

The meetings continued two weeks, April 12-26. There were twenty-four accessions. Pastor G. C. Johnson said in a closing talk that he had never seen larger and more attentive congregations assemble in the 15th Avenue Church. The singing, conducted by Bro. Peavey and Mrs. Miller, was excellent. Pastor Johnson holds an important place, and his people consider him a fine preacher. He holds his own in defense of sound Bible teachings, which of course are Baptist doctrines, against many mongrel faiths. We were pleased and encouraged by the attendance at different times of the Baptist ministers of the city. We go next week to join Dr. Hackett in revival efforts at Forest West Point, May 1, 1903.

E. B. MILLER.

The Place For Little Girls.

UNIQUE AND NEEDED.

A prominent professional man who has had the misfortune to lose his wife said the other day: "I put my little girl in a Catholic school at nine years old. I would not have her made a Catholic for anything and would have been willing to pay twice as much to put her in protestant hands, but I just could not find a boarding school in protestant hands where a little girl like mine could get real motherly care."

Many a man bereaved of his wife finds himself in this dilemma. There are some excellent preparatory schools for boys; but where is one in protestant hands for girls? It is the educational need of the hour—a really first class primary and preparatory school for little girls; a place where a man with a motherless little girl, or with an invalid wife can put his child and can know that she will get first class school advantages and at the same time have motherly care and training in the home.

Blue Mountain College has seen this need and has determined to supply it. With the opening of our next session in September, we will begin this

work. The primary school will be in buildings on our campus especially fitted up for that purpose. Ladies of good culture and consecrated Christian character will have charge of the boarding home for this department, and will exercise close governess care over the little girls and try honestly to give them training and attention which more fortunate children get from their mothers at home. If you have a friend who is so unfortunate as to need to send a little girl from home, please do us and him the kindness to put us in correspondence with him.

Blue Mountain College is now carrying, we are quite sure, the largest patronage of any private female seminary in the South—300 boarding pupils this session.

Very truly,

LOWREY & BERRY.

Blue Mountain, Miss., April 1903.

Bro. Bacon Called down.

I see in your last issue a quotation from N. W. P. Bacon—my own familiar friend—in which he says: "THE BAPTIST is the mightiest agency we have in furthering our denominational work. Now I beg leave to differ from my brother just a little. I believe the Bible to be the greatest agency and THE BAPTIST as second best."

Now please allow me to agree with you Brother Editors in saying THE BAPTIST should have a greater circulation and also tell you how I have been able to increase it just a little. I took \$5 of my own money and after finding five families that I thought ought to have the paper, I offered it to them at \$1 and every one accepted the offer so I was able to put the paper into five worthy homes at full price. A lady member knowing of this gave me \$2 and asked that the paper be sent to another family and by this we have put the paper into six homes and we hope by the time the year is out they will be so in love with, and have been so much benefitted by reading, the paper that most if not all of them will become regular subscribers. This plan may be worked by every pastor in the State and if any one of them doubts it let him try it and be convinced.

Your brother,

J. A. LEE.

Hattiesburg.

DEAR BAPTIST:

We closed our meeting at the Chapel last night. Results, two by experience and nine by letter, making eleven we have received, two by letter at our other two points making a total of thirteen additions since I arrived two months ago today. I feel that the Lord has a great blessing in store for us here if we will only meet our responsibilities in the fear of God.

M. J. DERRICK.

Hattiesburg, Miss., May 1st. 1903.

P. S. I second Bro. Searcy's suggestion. Let our candidates for governor let us know where they stand. I heard all of them here except Judge Critz, not a one of them said a word on the subject of prohibition. I consider this the liveliest ques-

tion before us, and we certainly want to know how our governor will stand.

M. J. DERRICK.

The Man With the Saddle Bags.

In the above heading we refer to the preacher man. The small-capacitated, one-horse country preacher. We do not mean, however, to reflect on him, his work, or to detract one laurel from the wreath of honor that will be justly his when the rewards are meted out; but rather the reverse.

He is usually the descendant of parents of a large family, often the "thirteenth," born on "Friday," and is "to fortune and to fame unknown."

He is brought up in the waste places, in the desert, far in the interior, and is not in touch with the outside world; but God sees in him the characteristics of a forerunner of one "greater than he" so he commissions him to his respective field, and, with saddle bags in hand, he enters the work. His churches are from four to eight in number, scattered from "Dan to Beersheba," and his conveyance consists of feet—often of the long-eared tribe—rather than wheels.

But, with a sound of "Go" ringing in his ears, and a feeling of "woe" filling the inner man, he goes.

Through heat, cold, dust, mud, sunshine or shadow, family well or unwell, he is there.

And he preaches. Not in the up-to-date way perhaps, but in a way that is effective, and the words "accomplish that whereunto they are sent." He preaches, not only on Sundays but on Saturdays, for his people believe in the "old way." Sometimes his congregations are large, especially on Sunday of the "big meeting," but, as a rule, there is room—standing room—even inside. Sometimes he has the bitter experience of one of old who said "Thou shalt be missed because thy seat will be empty," only he reads it—feels it rather—in the present tense. But he loves his people and he ministers to them in spiritual things. He visits them, all of them. He goes into their homes, all sorts of homes.

Sometimes into palaces, where things are kept "in style," where the walls are papered, the floors carpeted, where the rich tapestry graces the costly furniture and the music is of the "grand" variety; but more frequently into humble homes, homes of the poor, log cabin homes.

He makes himself one of them—in fact, he is one of them. He talks with them, reads with them, bows with them around the humble hearth-stone of the ancient sort and invokes God's blessings upon them.

He marries their young, buries their dead, "weeps with them when they weep, rejoices with them when they rejoice," and they love him.

They go to hear him preach and follow where he leads. He leads them out to view the situation, as well as the obligation, in the great mission work. The day is set for the collection, he does his best. Most of them don't take the paper and have not heard of the great contest for the

honor of being in the "lead," but they give. And he who sits over against the treasury will not lose sight of the "giving mind." Thus the preacher-man moves on among his people till the time—when sometimes comes—when he changes fields. He is not "where-ased" and "resolved" to the "third heaven," but rather a last sermon, some tears that cannot be kept back, a "Blest be the tie that binds," a "Good-bye, God bless you" and it is over.

When he enters the new field he is not "stunned," "quilted," "pounded," nor "boxed," but with empty and willing hands he enters to "try again." He works. He knows no rest. He has no vacations. He reads—for he takes the paper—of his big brother's success, but for himself he feels "who hath believed our report?"

He doesn't attend the conventions, mostly because he is not able, but as he reads the reports thereof and learns that the bear was "killed," he claims no honor for what he has done.

The man with the saddle bags sustains the same relation to his double-gear stove-pipe-hat brother that the smaller streams do to the great river. He is an auxiliary. He traverses a territory that his elder brother cannot reach, and when full to overflowing, his great-capacitated brother takes it up and bears it on. He is acting well his part, without which the scene would be incomplete; and when he receives the invitation, "come up higher," doubtless he will hear the applause, "Well done."

PINKY WOODS.

Signs of Promise.

F. M. \$16050.43—H. M. \$5610.58.

To the very closing hour of the year the funds were coming in for F. M. and H. M. the last mail bringing over one thousand dollars. I was able to telegraph Foreign Board at 10 o'clock \$2,900.00, and to the Home Board \$800.00, and then send the checks on in the mail same day. This is how I am able to report all sums up to the very closing of the books at R. & A. Of course it is best to get it in earlier but some times delay will occur in spite of our efforts to the contrary. Our business for the month of April ran up to \$10,548.99 on all funds, of course by far the most of this for these two missions. For F. M. there was received during the month at my office \$6,582.43.43 for H. M. \$2,452.00. Some one is most sure to say, what a pity this could not be distributed along through the year, and thus save interest. I don't know so well about this, as it is worth something to the cause to have all God's people working together at the same time at the same thing, and praying and singing and preaching. There is a certain amount of enthusiasm thus engendered that possibly will avail more than the saving of an interest account. Anyhow in spite of all the talk wise and otherwise about this matter, they go right on doing as they please about it anyhow, and they generally please to do about the right thing. All great concerns do their work these days on

interest accounts, and it looks like our concern is no exception. It suits the people to do it this way, and I shall not fret about it. The figures to our credit in the Foreign Mission Board are \$16,950.43, in the Home Board \$5,610.58, and to the Bible Fund of the Sunday-school Board \$148.79. We delight to make known this liberality of our people not in the sense of vainglory, for God forbid that we should glory save in the cross of our Lord Jesus Christ, but in the spirit of devout thanksgiving that He has led us to go far beyond our previous efforts in the spread of His kingdom from the rivers unto the ends of the earth. The Boards are out of debt, and we are ready as much as in us is to arrange for yet greater things in the next year's work.

A. V. ROWE.

Starkville.

We are arranging to begin our meeting the first Sunday in June, Bro. W. T. Tardy of Dallas, Texas, is to aid us. I trust the readers of THE BAPTIST will pray the Lord to give us a gracious meeting.

I had Bro. Tardy with me in a meeting in Texas. He is the very best kind of help. He is eloquent in speech and sound in doctrine. If any one else in the State wishes to have him and will write me I will see that he gets the letter.

I start in a day or two to the convention. The church will pay my way. It always does. It always paid Dr. Sellers' in his life. This is not the only kindness it shows. Every pains is taken to make the pastor's life happy.

M. K. THORNTON.

Winona.

Our church has just completed their collections for Foreign and Home Missions—about \$200.00. At the close of the services yesterday the church ordered pastor to go to the Southern Baptist Convention. Of course I will not dare to disobey such an order. I am getting accustomed to being ordered to the convention. This church has a way of doing the nice thing every way. Our protracted meeting will begin June 7. Pastor Lloyd Wilson of Humboldt, Tenn., will assist me. It was my pleasure to preach 15 sermons recently for the First church, Grenada. There were five additions. They hope to have a pastor soon. That church has some fine members.

H. C. ROSAMOND.

Terry.

In the round-up of our Foreign Mission campaign at Terry, just closed, we made the amount about \$120.00; twenty more than the mark set, and about \$50 more than that of last year. A great and good work for Terry, in which the gifts were characterized by a devout liberality that was beautiful and God-honoring. Old Antioch [of Warren Co.] came right up just as well in her offering of \$50.00 and more. The women of this church are possessed of the genuine missionary spirit. Accept this as an addendum to Sec'y. Rowe's magnificent report in this week's BAPTIST.

S. M. ELLIS.

"He Laughed Best Who Laughs Last."

The *Christian Advocate* advertising "Circuit Riders' famous (?) book on baptism" puts in a cut representing two other weaselly-looking circuit riders, laughing themselves into spasms over something they had found in the "famous" little mission. One who has read the book is a little at a loss to quite guess just what these seely-looking gentry are laughing about. If it is because they think the thing is funny and has gotten off, like drummer's yams, to "drive dull care away," as they get about and down peddling out their arminian "na-water," then one could have a little of "giving sympathy" with them in their child's sport. It don't require much to cause a laugh, a regular guffaw, amongst a squad of featherweight circuit riders at a district conference, for that seems to be largely what they go there for, seeing that much of the time in one of those recent delectable dances was taken up in "laughing" over and endorsing this awfully funny piece of serious literary poppy-cock.

However they are laughing because they think their comic brother has dropped an arrow here into real and authentic history as applied to the great religious denomination he seeks by misrepresentation and gross exaggeration to malign and defame, then they advertise themselves at once to be the immensities that ever roamed and brayed in the piney woods of South Mississippi. I am a little inclined however to think a small speck better of the intelligence of these junketing cacklers. I think their risibles are stirred and their diaphragms agitated and exploded by the palpable and stupendous assinnity of the "owl with" author of the too overdone Manchurian tales in the too punny book. We read in the book of First Kings 22:22, that there were such things as "lying spirits" that sometimes and in some way got into the mouths of Ahab's prophets, who by their enticing tales, caused him, if not to say and do "funny things," at least to go up to Ramoth-Gilead, and lose his head. This seems most probably to have been the case with the reckless author of this sporty little piece of bumpkins fiction.

J. A. H.

Texas Notes.

EDITOR THE BAPTIST, JACKSON, MISS.

DEAR BROTHER:—A Mississippi exile keeps in sympathetic touch with the forces in Mississippi, through THE BAPTIST. I notice with great joy the increasing missionary spirit and the general growth of the denomination in every direction. That it is a healthy growth is beyond question. I have just read of the splendid mission collection in some of your churches.

As one who wrought in the interest of prohibition in Mississippi, I note with uncommon interest, the harmonious recommendations of your Prohibition Convention. It looked at one time, that the State would be left with the half way measure of local option. The good sense

and fine spirit of Mississippi Prohibitionists having prevailed to carry the State forward, you need to look to it, that your next Governor is as true a Prohibitionist as your present Governor.

We have just had the dedication of our new Carroll buildings at Baylor University, at Waco. The Chapel and Library and the Science Building. These two lead all the buildings in the South, in their class, as far as I have seen. Together, they cost more than one hundred and fifty thousand dollars, the gift of two brethren, father and son. Texas Baptists are growing along all lines of work, and Mississippians in Texas, make good proof of themselves. As a rule, everything over here is not as quiet as a graveyard, but the most working Baptists, are the ones that make the least trouble here and elsewhere.

You will soon have the opportunity of hearing two of our Texas preachers. Pastor Truett is to preach the Commencement sermon at the State University. There is something good in store for those who have the opportunity to hear him. It was my earnest desire to make the trip with him, but work here detains me. Evangelist W. T. Tardy is to assist in a meeting at Starkville. He is a strong preacher and uncommonly successful in evangelistic work. Your people will give him a good hearing.

Cordially yours,

J. B. GAMBRELL.

P. S.—Hope to meet you at Savannah, Ga.

Collins.

As a news item, I send in this note.

I assisted Bro. Hewitt, of Columbia, Miss., in a meeting at Brooklyn last week. There were only two accessions, but, doubtless, permanent good was done for the Baptist cause. I think the State Board did a wise thing (as it generally does) in securing Bro. Hewitt for that place. He is efficient, wise, conservative, pious and progressive; and, of course, his people are much in love with him.

The church is weak, but has some noble men and women in its membership. Notably among them is Bro. Shoemaker—who is organist, clerk, sexton and deacon. A noble band of Christian men and women with a true and devoted pastor. God bless them all. They did the nice thing in remunerating "the visiting brother" which was duly appreciated and is hereby acknowledged.

The Third Sunday in April was our mission rally at Salem Church—a country church near Collins. We had a great crowd of people, two services, a fine dinner, and rounded up \$62.30 for missions cash. Yesterday was our mission day here. Envelopes had been distributed, and 11 a. m. service consisted of songs, prayers, and reading tracts on mission work on various fields and the latest statistics from Baptist Year Book on all phases of Baptists and their work. We closed the service with a collection for missions which rounded up \$65.00 cash. Our arrangements are for two mission rallies this year—one in April and the other in August. So the year 1903

will be the banner year, by odds, in these two churches in missionary endeavor.

And Collins Church is yet facing a \$500.00 debt on church building—a house already costing near \$3,000.00. Let it be remembered that we have not asked the State Board nor any other Board or church for help—except Hebron church in Lawrence County, which helped us nicely in chairs, and in the face of all this Collins will give more than \$100.00 for missions this year.

The church building at Bond—a mission point on the G. & S. I. R. R., is finished. It is a beautiful little church—painted without and papered within, inclined floor, seated with chairs, lighted with electricity. A good chapel organ, a nice set of pulpit chairs, and all paid for except \$350.00. Every dollar raised in Bond. The property is easily worth \$1300.00 to the denomination. Too many churches—especially mission churches—depend on begging money from other sources for building purposes. They should go down into their own pockets.

T. D. BUSH.

From the Coast.

DEAR BRO. BAILEY:—

You predicted not long since that some of our Baptist churches would have a blow-out on Easter, and sure enough we have had it—at Gulfport all unexpectedly. It came about in this way: Capt. W. H. Hardy, of Hattiesburg, has a great lecture—The Growth of Baptists and Baptist Principles in the Nineteenth Century. He had promised to deliver it for us some time this spring, and on Saturday morning he took us by surprise by coming to deliver it at the 11 o'clock service.

The same train that brought Capt. Hardy also brought Prof. B. G. Lowrey, of Blue Mountain, this being entirely unexpected. Thinking that we could stand a whole lot of good things, we prevailed on him to give us his famous lecture—How Daniel Became President—at 7:30 p. m. We circulated it the best we could. The Captain was greeted with a packed house of eager listeners. He was at his best and read for us one of the finest historical papers it has ever been my privilege to hear, at the close of which the privileges of the church were extended for membership, ten coming forward and uniting by letter, one being a deacon.

At 3 p. m. our B. Y. P. U. met with a fine audience. They proceeded to take the pastor in charge and had him to preach on the proofs of our Lord's resurrection from the dead.

Our young people are doing nicely—many of them are heart and soul in the work. This article would be incomplete without saying that our Sunday School is growing all the time and has gotten to be quite large. Many of our members are enlisted in the good work.

At night Prof. Lowrey had an immense audience, many being unable to secure seats, and remained standing during the entire lecture. It was a fine talk for young people and the audience seemed delighted.

We have just finished one year of work

at Gulfport—received ninety-seven members, many being by experience and baptism. It will be good news to Secretary Rowe to learn that the church for this first quarter has furnished its pastor with an annual pass over the G. & S. I. Road and has paid his salary for the first quarter in full. We thank God and take courage.

I must say a word about Handsboro. This church failed to secure a pastor for a Sunday service and they insisted that I should preach for them two Friday nights in each month. The church is numerically and financially weak, but a finer little band of Christians (mostly women) never lived. I think, taking everything into consideration, they do more in a financial way to sustain the work at home and abroad than any church I ever knew. The State Board does not help this work, owing to the fact that we could not have a Sunday service. They pay their pastor just what they are able to raise after contributing regularly to all lines of denominational work. They contributed last year for all purposes \$207. We received about a dozen members, six of whom were by experience and baptism. We also have a B. Y. P. U. which meets immediately after the preaching service, and quite a lively interest is manifested. Most all the congregation remain over for its meeting.

I give the other half of my time to the church at Magee, which is one of the finest towns on the G. & S. I. Railroad. Will write about it at some other time.

I am your brother, in Christ's service,
J. R. JOHNSTON.

A Letter From Antioch.

Sunday the 19th was Mission day at our church. It had been two months since we had held a service on account of the sickness of our pastor. On this occasion he came to us with his heart overflowing with zeal for the cause of Christ. His sermon was indeed a wondrous plea for the spread of the Gospel throughout the world. He answered every argument that could be advanced against Foreign Missions and in a most touching and masterful way, tried to lay the cause close to the heart of every Christian. How strange it is that some professing the name of Jesus should withhold from others His message to a lost world. When the collection was taken it did not equal our pastor's expectations and he was exceedingly sad.

The dry weather had made the people blue and they commenced to make excuses. In the afternoon, after a good dinner, Bro. Ellis decided to make another appeal and the response was hearty and cheerful and we all felt happier than we had done before, because doing "the right thing" always brings its reward.

We know we have one of the best preachers in the State, and wonder sometimes how it is that a weak, country church like ours should be so favored. Perhaps the noble spirits who used to labor here are still interceding for us, and urging the Master not to forsake dear old Antioch, that in "days gone by" was a power and a glory in the land.

(Mrs.) E. C. BOLLIS.

Some Baptist Conceptions.

Great conceptions often produce great manifestations. Columbus conceived the idea that the world is round, and a new continent came to light. It was conceived in the mind of little Geo. Washington not to "tell a lie," and he became "first in war, first in peace and first in the hearts of his countrymen."

Peter and John and others conceived the principles and doctrines of One who came to found a kingdom.

John the Baptist also had a conception: Immersion for baptism; and this Christ sealed with His own performance. See Matthew 3rd chapter.

Deacon Philip also had a similar conception: He buried a eunuch in "a certain water," after preaching unto him Christ. And the greatest of the Apostles—under an inspired spell—thought this (burial) baptism.

I recently heard of a person who made a promise: She told a Baptist preacher if he would show her "immersion in the Bible," she would join his church. On his reading it to her as Paul tells it in Romans, she exclaimed: "That's a Baptist Bible, ain't it?" He replied: "Yes, ma'am; all you Methodists have Baptist Bibles, but you don't go by them."

And Paul and others conceived the thought that none should be baptized but those who exercise faith; and they didn't baptize any but such like. See New Testament. And here Baptists of today stand.

The Baptists of today also hold with those of apostolic times, that only baptized persons should partake of the "Lord's Supper." This view is also a conception of denominations who have sprung up since the origin of Baptists. All must be baptized before partaking of the elements. In this view we are all on the same line. This is scriptural.

No doubt, we all have heard of the Seven Wonders of the World. Here we come across the eighth: *People flocking to the "Lord's Table" without baptism, and at once heralding that none should come unless baptized.* Although this is somewhat of a puzzle we reconcile it in our mind something like this: These good people, not wishing baptism, do not reach the "Lord's Table," but stop at one *man-made*, for the Scriptures teach that none can get to the "Lord's Table," but those baptized. So, when we see them "flocking" they are simply passing "through the motion," and we need not, with many of them, be deceived with shadow for substance. Funny people; conceive only a part, and leave the balance out, while all is so plain that "a wayfarin' man though a fool need not err therein."

J. L. PHILLIPS.

Speak Out.

We are very much pleased to note the articles in last issue from E. B. Searcy, and T. J. Moore, and to each of these we say *amen!*

There is no excuse for these candidates not letting us know just where they stand in regard to prohibition.

If the majority of the people don't want what we ask for, then the other side gains the victory. If we are in the majority, then we will win. And as these gentlemen are democrats, they won't object to a majority ruling.

We want a full pledged prohibitionist for Governor of our State. Now let those aspirants for that office express themselves at the polls. No Baptist can afford to vote—in this coming election for anything that is not prohibitionist, *first and all the time, in any and every form*, that it presents itself.—Let's push it on them, and not forget how they stand.

Fraternally,

H. A. J.

Evolution.

"Overton's Applied Physiology Advanced," is one of the text-books adopted in our public schools, at least in Pike and Lincoln counties, Miss. From this book, pages 10 and 11, I extract the following: "The physiology of vegetables and animals teaches the physiology of man because man embodies the characteristics of lower forms of life. During the course of ages life developed through vegetables and lower animals up to its highest point in the most perfect animal—man."

How does the above compare with the story of the creation of man as found in the Book of Genesis? What do you think of this book as a text book in our public school?

J. R. SAMPLE.

The Struggler.

To struggle is the very glory of man. It is not so much his business to view success as it is his to set some worthy object before his face and go on toward it, even though he seem to fail. But the struggler is the victor. A good definition of victory is struggle; today, tomorrow, forever. Struggle through the gloom and through the glamor; through the shine and through the shade; against odds, or with even chances; I say again, to struggle is the chief end of man. That is what he is here for, that is why he is here. The fight is on. What is your part in the struggle? The only question to be asked is this: Is the object aimed at worth the fight? If so, what does it matter about the odds? He who struggles on to the end is the victor, though all the world may say that he has lost every battle of his day.

The struggler for the right cannot fail; for every right thing shall one day come to its kingdom, every truth shall become triumphant. The future is not to be made up of shreds of things, and broken fragments of our earth's battles. It will be complete and made up of all the right things here come to full fruition there; all the right struggles here crowned with the glory of undiminished victory there. He who fights for the right wins the day, though obscurity may be his only monument here. If itself is a ceaseless struggle with death, and life shall be lord of death. To struggle is to live; to struggle is to win; the strugglers are the victors, here, hereafter, evermore.

From sermon, by J. N. McMILLIN.

SUNDAY SCHOOL LESSON.

A. JAS. ROBINSON.

ACTS 23:12-32.—MAY 10, 1903.

GOLDEN TEXT—"The Lord stood by him, and said, Be of good cheer." (Acts 23:11). For a considerable time Paul had been viewing the gathering clouds of trial and hearing the mutterings of trouble. Now the crisis is at hand, but the Lord is with him and a flood of consolation pours into his soul. No thought can be more comforting than to know Christ is with us.

12. *And when it was day certain of the Jews banded together.* Formed a genuine conspiracy, recognizing themselves as outlaws. *Bound themselves under a curse.* A most binding oath, each pledging himself to perform the dastardly deed, and asking God to visit each one who failed in loyalty to his oath with some dire calamity. *They would neither eat nor drink till they had killed Paul.* Vile men are ever ready if need be, to use violent methods to accomplish their ends.

13. *And there were more than forty which had made this conspiracy.* This shows the extent of the malicious hatred against Paul. Bad men usually resort to violent methods when honorably defeated.

14. *And they came to the chief priests and elders.* She has lost its shame when ministers of God can join hands with assassins. The plotters laid their plan before the priests and elders, and they gladly accepted it.

15. *Now therefore ye with the council signify to the chief captain that he bring him down unto you tomorrow.* Men who aid the perpetration of crime are morally as bad as the one who actually deal the fatal blow. To shield criminals is to partake of their crimes. *As though ye would enquire something more perfectly concerning him.* Proceed with his trial, or become better understood and possibly arrive at a satisfactory conclusion. Here is deceit, treachery and falsehood under priestly raiment. *And we of ever he come near, are ready to kill him.* The conspiracy possibly embraced some of the band of professional assassins. They would assemble along the way from the town to the hall, stir up a riot, and deal the death blow.

16. *And when Paul's sister's son heard of the lying in wait.* We know very little of Paul's relatives. *He went and entered into the castle and told Paul.* Though a prisoner his friends had access to him. This was a bold act, and the young man showed great discretion in his manner of revealing the plot.

17. *Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain.* Paul had a revelation from the Lord as to his future, but here uses human means, proving that he is no mere wild enthusiast.

18. *Paul the prisoner called me unto him, and prayed me to bring this young man unto thee.* Paul seems always to have commanded the respect of the unprejudiced. Meanness is valuable always.

19. *When the chief captain took him by*

the hand, and went with him aside privately, and asked him, what is that thou hast to tell me. A very cordial reception, and respectful attention

20-22. The young man reveals the plot against Paul to the chief captain and naturally advises him to not heed their request. The chief captain is convinced in the matter, and acts according to the wishes of the young man.

How was the plot discovered? We do not know. But emboldened by their members and the approval of the priests and elders they doubtless became careless, and Paul's nephew may have heard it from their own lips. The real secret is this: They were opposing God's plans, and failure was inevitable. God's plans always succeed. Go into partnership with God and you will always succeed; make his plans yours, and men may count you a failure, but God will glorify you with himself in the end. Seek to know God's will and when it is known, do it regardless of cost and the gain will be eternal and of priceless value.

The Modern Sunday School at Work.

A long table. Twelve people seated around it. The pastor; the superintendent; the secretary; nine teachers, five ladies, four gentlemen; twelve Bibles, pencils and tablets. The clock strikes. Five prayers of one minute each are offered by five teachers. Ten minutes is spent in open conference; one teacher has a problem; all help to solve it; one has a special object of prayer; the prayer is offered. The superintendent has a plan for next Sunday and presents it; all agree and it is adopted, or, perhaps, it is decided to postpone it.

The leader asks the subject and location of next Sunday's lesson. One teacher gives briefly the approach to the lesson. One gives the time, place and circumstances leading to it. Another briefly tells the lesson story, or states the facts found. Another suggests a working outline. Another states clearly the great teachings, the reason for thinking so, and indicates their practical application. The primary and the intermediate teacher each tell how they plan to teach the lesson to the little folks; they answer various questions; all join in the discussion. The pastor then makes the spiritual application. The superintendent sums it all up; it is agreed what to stress most earnestly in the teaching, and how best to do this. This has taken forty-five minutes and the hour is gone. The pastor leads the closing prayer.

What is this? Why, a Sunday School TEACHERS' MEETING! How did it happen? The superintendent had planned it. He had some cards printed, showing the various points of view, and a week ago, he gave each teacher one, marking the point for that teacher to bring out. (If you want one of these Teachers' meeting cards, a postal will bring it).

What is the aim of this meeting? To find out what in the lesson is to be taught; then, how best to teach it. To unify the teaching in the school. It is the council of war in the general's tent. They have been

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planning for a war against Satan, and when the fight begins, the captains will know what is expected of them. It is the dynamo of power and teachers are getting their charge. It is the water tank and cooling station of the Sunday School, and the teacher that is not there will reach the class, likely, with little fire, and less steam.

"The teachers' meeting is the Gibraltar of the Sunday School."—*Shaufler*. How does he mean it? A mountain of difficulty to be overcome? Hardly, although it is a difficult thing to keep up! A great fortress of strength and power? Surely it is. So much so that it irregularly attended and poorly conducted, it ought to be maintained. It will help those that can come. Every teacher influences (about) ten scholars. If you help ten teachers, how many scholars have you helped? What chance have your teachers to grow in efficiency, if you have no teachers' meeting, for planning, for correcting mistakes, for giving the inexperienced teacher the benefit of the experienced teacher's suggestions?

Do you expect results from the teaching of God's Word? When are you going to plan for a special effort to reach the unconverted?

Would you like to save time in the opening exercises, to have things go smoothly during the Sunday School hour? Lay your plans in the teachers' meeting. Ever hear of superintendent taking fifteen minutes of Sunday School hour for discussing a plan, then have the school vote him down on it? To have presented his plan in the teachers' meeting would have saved him the chagrin. It wasn't quite fair to the restless children, anyhow.

When would you hold this meeting?

Possibly, the very best time is Friday. The First Church of Jackson holds theirs on Friday afternoon. Difficulty? To get a full meeting. Advantage? No disturbance, no one becomes tired. Many schools have it in connection with the prayer meeting. First Church of Vicksburg and Oxford have this plan. Difficulty? Two meetings make you a little tired. Advantage? Easier to get attendance; helps the prayer meeting. Any time is better than not at all. The idea is to have the teachers' meeting.

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We usually manage to go to what we really want to go to.

Who should lead it?

The very best teacher in your school. The one who can best help your teachers to bring the Scripture truths to the level of every day life. Who can help the teachers to get from God's Word the truths that will bring the scholars closest to Him.

The modern Sunday School has a Teachers' Meeting.

It is essential to the best work of teacher and of officer. It is essential to unity of plan and purpose. It is essential to intelligent co-operation of officers and teachers.

Yes, you are right; most of our schools have none. The per cent. is one in thirty-three, I believe; but the one is the best school, the modern school, the school that reaps abundantly because of splendid sowing.

Is your school on the one list, or on the thirty-two list? Would a visitor to your school pronounce it a modern Sunday school?

See a few references on the Teachers' Meeting:

- (1) "The Teacher's Meeting (50 c.) H. Clay Trumbull).
- (2) Chapters 8 and 9 of "The Bible School (65 c) (McKenney).
- (3) Chapter 3 of "The Organized Sunday School" (50c) (Axtell).
- (4) Section 5, chapter 6, of "A Manual of Sunday School Methods" (\$1) (Foster).
- (5) Chapter 6 of "Ways of Working"

(\$1) (Schauffler).

(6) Supplementary Lecture No. 2, of "Pastoral Leadership in Sunday School" (50c) (Schauffler).

L. P. LEAVELL, S.S. Missionary.
(To be continued).

Gulf Coast Association.

BRO BAILEY:

This body meets with Biloxi church on Thursday the 21st of May, proximo at 3:30 p. m.

It is hoped that all the churches will send messengers and that there will be many visitors besides.

Cordially,

J. B. SEARCY.

Sunday School Notes.

The past two weeks have been spent literally "in the field." Yazoo Association was given a week. Under the direction of Bro. Flake, the leader of Sunday School work of the Association, institutes were held at Mission Church, Vinona, Kilmi-chael, Vaiden, Lexington and Durant.

The following week Kosciusko Association was visited. Capt. J. P. Brown, of Kosciusko, had arranged the work and advertised it splendidly. Springdale, Kosciusko, Sallis, McCool, Ethel and Yockanookany were visited.

Each Sunday School adopted the Sunday School Board's Normal Course, and house to house canvases were arranged for at Lexington, Durant and Vaiden.

L. P. LEAVELL,
S. S. Missionary.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one of the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

"If this year we could double the number of readers of sound denominational papers we might almost double our denominational efficiency. This is the truth and, it being the truth, brings to our notice a tremendous opportunity and, correspondingly, a tremendous denominational duty—the duty to circulate sound denominational papers."—Sel.

An Accursed Business.

BY REV. ALBERT E. PLUMB, D. D.

"The man who bringeth wicked devices to pass"—the man who runs a saloon.

or starts a saloon,
or gives bonds for a saloon,
or lets a saloon,
or votes to license a saloon,
or patronizes a saloon,
or advocates an army canteen saloon.

or fills the newspapers with contracted lies claiming that it is harmful to abolish the canteen saloon.

One day no saloon-keeper can be found on earth. "Yet a little while and the wicked shall not be; yet thou shalt diligently consider his place, and he shall not be."

A little while in God's calendar seems a great while in man's.

"Come, Lord, and hurry not. Bring the long-looked-for day. Oh, why these years of waiting here. These ages of delay?"

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." Selling intoxicating beverages is a work of the devil. What is fiendish is not the persistent effort, by decorating saloons and by giving thirst-inciting free lunches, to fasten on a young man an appetite which the saloon-keeper must know may ruin him, and which they can't know, in any case, will not ruin him, body and soul?

My brother, do you plead guilty to any of the above? I know a man that voted to perpetuate the army saloon, called army canteen and scattered his speeches broadcast over the State and now he wants to be returned to the U. S. Senate. This bill to repeal the law will be brought up by the whisky men through their servants for repeal and only true men should be sent to Congress or the U. S. Senate.

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Coupon tickets on sale to all points.

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As Dr. Jones is traveling and advertising in the interest of

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He tells his experience in curing diseases with a degree of pride it is true, but is not boasting.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the rats in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as **THE ART OF HEALING** rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.
Graduate Eclectic Medical Institute, Cincinnati, O., 1875.
Graduate National School of Osteopathy 1900.
Graduate Chicago School of Psychology 1899.
Ex-President Board of Health and Howard Association, Crystal Springs.
Member Southern Homeopathic Medical Association.
Member American Association of Official Surgeons.
Member Alumni Association of Eclectic Medical Institute.
Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and a continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

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Doctors Agree.—Allen's Combination Fountain, Shower and Frictional Bath is paramount in cleanliness and unexcelled as a promoter of health and beauty.

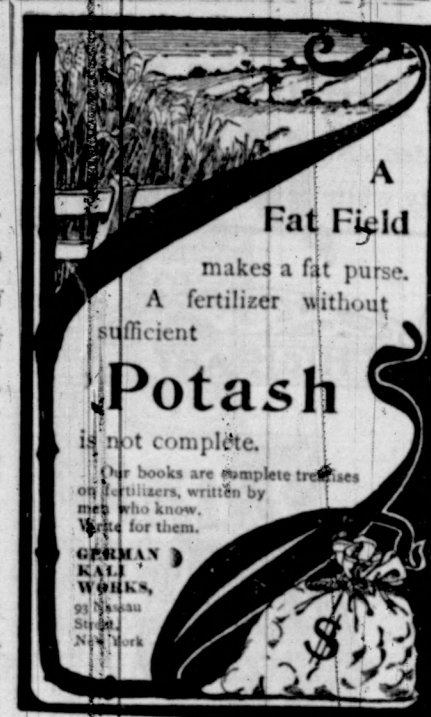
No Country or City Home should be without bathing facilities. You cannot enjoy good health; your children cannot thrive without them. Here is your opportunity.

The Popular Use and Endorsement of any article depends upon its practical utility and its adaptation to a universal requirement. Mechanical simplicity as well as simplicity of method is exemplified in Allen's Fountain Brush and Bathing Device.

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To purify the blood, eradicate disease, build up the system, VIT-EORE is WITHOUT A PEER among remedial agents. No other remedy extant can equal it as a powerful constitutional tonic, a blood purifier, renovator and regenerator. It contains, as its constituent parts, elements needed by the blood, which are absorbed by the thousands of minute blood corpuscles, and taking their proper place in the circulation, expel all foreign secretions which have been undermining the health. It supplies the wants of nature, is her able assistant and one that can be depended upon to do its work under all conditions.

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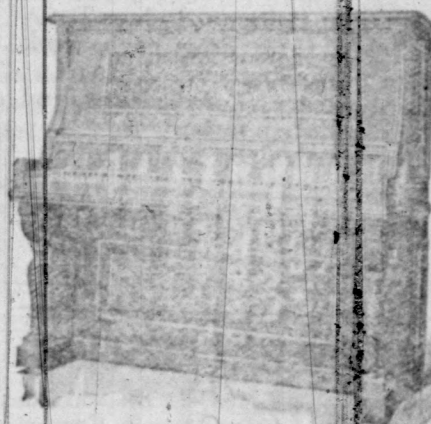
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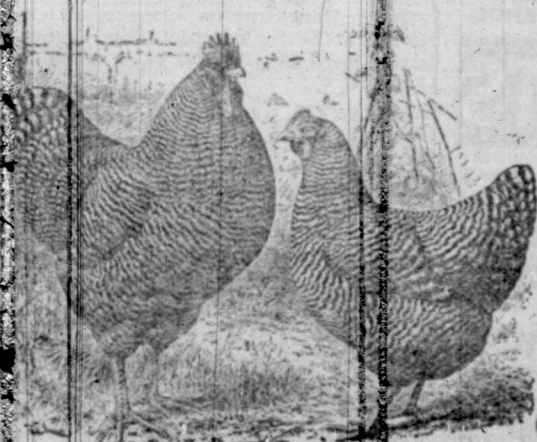
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Which is, when asked where he
studied theology, replied: "On my
knees; reading my Bible and
"Henry's Commentary." Whitfield
read it continuously through four
times.

THE BAPTIST,
JACKSON, MISS.

Deaths.

[Death notices of 100 words and mar-
riage notices of 25 are printed free; all
over, cost one cent per word, which must
accompany copy of notice.]

Joel M. Tillman.

Joel M. Tillman was born June 22nd,
1831. He joined the Danasus Baptist
Church, Copiah county, August, 1859.
In 1874 he moved his membership to the
Port Gibson Baptist Church. He re-
mained a member of the same until his
death. He was in the Master's service
nearly 44 years. He was faithful in the
Lord's work all these years. He was a
good Sunday School worker as superin-
tendent and teacher.

He died in the faith, April 26th, 1903.
His remains were laid to rest in New
Hope graveyard, Franklin county, Mis-
sissippi, a large congregation present,
this scribe officiating.

W. J. WEATHERLY

Mrs. Mariah Moore.

Mrs. Mariah Moore died April 9th,
1903.
She had pneumonia, and being seventy-
three years old, the daughter who was
with her very wisely sent for the other
children. Some of them furtherest away
could not come, but they came from
Memphis, Louisiana, and places in Mis-
sissippi for their best friend was sick,
their mother.

Yes, she was truly a mother, for in her
sixteenth year, she gave her heart to
God who alone is able to make her what
she most desired to be; and she kept the
faith throughout her life imparting to
her family of twelve children those life
saving Christian principles, and she lived to
see every one of them a member of the
church.

She was not afraid to die, for with her
pure life of love and life in Heaven be-
fore her, she could not even be sorrowful
in this hour; save that she loved her
children, and would be with them.

She was sick only eight days, and did
not suffer; but knew and talked to every
body.
When on Thursday, at three a. m., the
children and friends about her, observed
some change in her breathing and gath-
ered close beside her, her baby girl from
Memphis, and her baby boy from Louis-
ville held each a hand and her pulse, and
prayed for her still to be spared, "If it
be thy will." It was not God's will,
but once more a well high orphan prayer
was breathed from the heart of her last-
born son: "O Lord receive her spirit,"
and he did, we do believe.

She was the wife of Wm. R. Moore,
who died just three years before. There
are now eleven children to call them
blessed.

Mrs. Moore was living at Waterford,
Miss., but was buried at Tyro, Miss.

Miss Emma Little.

Miss Emma, daughter of Mr. and Mrs.
A. H. Little, was born in Copiah county,
Mississippi, March 9, 1878; joined the
Galilee Church, and was baptized by S.
Morris, in August, 1890; and departed
this life April 24, 1903—being 25 years,
one month and 15 days old.
Socially, she was modest and reserved,
yet of easy manner; dignified and cul-
tured, but humble and kind hearted. She
bore every mark of a strong Christian
character. As a church member she was
constant and devoted in her attention

to all the interests of her Master's cause.
About thirty minutes before her death
she asked this writer how he was suc-
ceeding in the Master's work.

With her many graces and charms she
drew all who knew her into an abiding
attachment to her. This was evidenced
by the large concourse of people who
came to do honor to her in the last sol-
emn service.

As a daughter and sister, she was
trustful, obedient, kind and loving, and
her departure leaves an aching void in the
hearts of those she leaves behind, and
her presence in church and home will be
missed. But her friends and loved ones
do not mourn as those who have no hope.
Her death was a fitting climax of her
beautiful life. A few minutes before her
death she said to those about her that
she was going to be with her Savior, for
she saw him waiting to receive her. And
clasping her hands she prayed a beauti-
ful and pathetic prayer, the closing
words of which were these: "Lord Je-
sus bless us all; bless all our family; and
bless me, and take me into rest—eternal
rest. These are my last words to thee.
Amen." Ending her prayer, she called
each member of the family by name,
kissed them an affectionate good-bye,
and fell in sleep.

We put her body away in the church
cemetery where it lies as a silent sentinel
watching over the interests of the church
she loved and to which she gave her life.
JOHN P. HEMBY.

Julius Vinson.

At his home in Madison county, Miss.,
on February 17th, 1903, Julius Vinson,
aged 82 years, 4 months and 2 days.

Bro. Vinson was born in Anson county,
North Carolina, October 15th, 1820,
where he lived until the year 1850, when
he moved to Madison county, Miss. He
was twice married, the first time in
North Carolina, on the 19th day of
March, 1846, to Miss Eliza Gillis. On
the 16th day of June, 1858, she died,
leaving several small children. On the
21st day of November, 1861, he was
again married to Miss Jane Edwards, of
Madison county, Miss., who, with two
daughters—Mrs. Bacon and Mrs. Allen—
survive him. When quite a young man
Bro. Vinson made a profession of religion
and joined the Methodist church. Be-
coming dissatisfied with his baptism, in
1859 he united with the Baptist church,
of which he remained a faithful and zealous
member to the day of his death.

Bro. Vinson was one of the most con-
secrated men I ever knew, and I knew
him well, having lived close neighbor to
him for a number of years and was well
and intimately acquainted with all his
business affairs, both religious and secular.
I was his intimate and confidential
friend, was also his pastor for a number
of years and I have never seen the principles
of honesty and integrity more firmly
fixed in the heart and mind of any man.

He loved his church and though a poor
and hard working man he was never too
busy or pressed too hard with work to
attend to his religious duties. He was
true and faithful to his pastor, giving to
him freely of his prayers and his money.
At the close of the civil war he returned
home with nothing left but his little
home and a wife and several children,
with a debt of nearly three thousand dol-
lars hanging over him. He met the re-
sponsibilities bravely and discharged the
obligation to the last cent, interest and
all, and this he did by his own labor on
the farm. By industry and economy he

accumulated a nice property, never rich
but always plenty to meet his obliga-
tions with plenty left to always be well.

A few years before his death, being dis-
abled by age and poor health, he at-
tended to business he divided his property
as he thought right between his children
and awaited the summons, and when it
came he was ready and passed quietly
away like one going into a sweet sleep.
Truly an honest man—the noblest
work of God—has gone from among us.
We will remember him with fond affection
and pray that we shall meet him in the sweet by-
e. We cherish his memory on
earth. We commit his body to the earth
from whence it came, and commend his
spirit to God who gave it. So moss it be.
His friend and ex-pastor,
J. P. HICKMAN.

Married.

Brown-Salmond.

Married, at the home of the bride,
Hardy, Miss., April 29, 1903, Mr. J. M.
Brown and Miss S. R. Salmond. A
worthy couple—a happy union. Show-
ers of blessings upon them.

By the Pastor,

ALEX A. LOMAX.

April 30th, 1903.

Neely-Aycock.

In the Baptist Church at Troy, Miss.,
at 8 p. m., Sunday, April 26, 1903,
Mr. J. A. Neely and Miss Edna Aycock.
The writer officiating.

G. W. SMITH.

**MOZLEY'S
LEMON ELIXIR.**

Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure and nervous prostration.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation take Lemon Elixir.
50 cents and \$1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

GRATITUDE.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had an-
other attack of those fearful sick headaches, and thank God that I have at last
a medicine that will cure those awful spells.
MRS. ETTA W. JONES.

HUNT'S DIGESTIVE TABLET

treatment of one tablet per day before
breakfast increases the natural usefulness of
the stomach and bowels so much after meal digestants and laxatives are never
necessary. It's a constitutional treatment for stomach troubles, constipation,
startle throughout the system, coated tongue, bad breath, taste, complexion
irregular appetite, inherited and temporary weak constitutions. Reports of mar-
velous cures of many kinds of indigestion, history of the invention and my own
use, free with each treatment. 6 and 16 weeks treatments 50c, \$1.00, at drug-
ists or by mail. T. J. HUNT, Meriden, Ind. For sale in all drugstores.

Wonderful Wonderful

Doctor G. W. Randolph is undoubtedly the greatest Voice Doc-
tor or Teacher in the world. He has been in this city for 60 days,
curing the most inveterate stammerers in all the country in a few
days' time. Several came to see us after treatment and they could
talk as fluently as any one. Leading men as well as leading pa-
pers all over the country are lead in his praise.

Jackson, Tenn.

Dr. Randolph is now at Jackson, Tenn., permanently located.
He will cure any stammerer for \$25.00, until 1st of June. He
wants walking and talking advertisements of those he cures, and he
will pay any one \$5.00 for each stammerer they send him, in
future. Any stammerer can get his money back by getting others
to be treated. We know Bro. Randolph personally. He is a high-
topped Christian gentleman as well as an able preacher. We hope
that every Christian who reads this will hand it to a stammerer.
Remember the Golden Rule.

**SOUTHERN SHORTHAND
and
Business University**
ATLANTA, GA.

THE LEADING BUSINESS SCHOOL OF
THE SOUTH. "YOUNG MEN, YOUNG
WOMEN" I will give you a position if
you will take a course in
Bookkeeping and Short-
hand at the S. S. & B. U.
Its students receive thor-
ough instruction. Its Di-
ploma is a sure passport
to a good position. En-
ter now. Catalogue free.
Mention this paper.

Address A. C. BRISCOE, Pres., or L.
W. ARNOLD, V-Pres., Atlanta, Ga.

Summer School, Knoxville, Tenn.

June 23 to July 31st, 1903.

For the occasion of the Summer School,
Knoxville, Tenn., June 23 to July 31,
1903, the Southern Railway will sell
tickets from all points on its line to
Knoxville and return June 21, 22, 23, 28,
29, July 5, 6, 13 and 20, 1903, with limit
for return passage fifteen days from date
of sale, at rate of one fare plus 25 cents
for the round trip. An extension of final
limit may be obtained until September
30, 1903, by depositing ticket with special
agent at Knoxville not earlier than
June 21, 1903, nor later than fifteen
days from purchase, and upon payment
of fee of 50 cents per ticket at time of de-
posit.
For further information, call on any
ticket agent of the Southern Railway.

WOMAN'S WORK.

Mrs. Julia T. Johnson, Editor.
O. Clinton, Miss.
[Direct communications for this department to Clinton, Miss.]

Women's Central Committee.

Mrs. E. G. Hacke, President,
Meridian; Mrs. R. Woods,
Secretary, Meridian.

Program.

May, 1903.

Subject—Mission in Southern States.

"It is worth while giving your life to make this a noble country for God and for man."—Ralph Connor.

1. Bible Reading: W. as Helpers, Ex. 35: 26; 1 Kings 17: 16; Luke 1: 38; John 4: 28-30; Acts 9: 36; Rom. 16: 1-6.

2. Thanksgiving: encourage-
ments of the Bible.

Petition: That unconverted souls may be consecrated to God.

3. Fifteen minute song service.

4. Thoughts for leaders: America needs the Gospel more than any other country because of what it is under obligation to do for others. 30 years ago, there were only 63 cities of 3,000 or more in the South; now 263. Christians have the means of reaching every needed reform to victory. Are we doing our part?

5. Letter: "Early Training, or, the Education and Conversion of a Catholic."

6. Discussion of Letter.

7. Prepared Paper: "The Needs of This State." (For information refer to reports of State Board.)

8. Prayer for Home and State missionaries and for those whom they are trying to reach.

9. Minutes of last meeting, etc.

10. Consider: Is the Society growing? If not, why not? Plan for interesting the uninterested.

11. Minutes in presence of S. B. C. and W. M. F. meetings Savannah, Ga., May 8.

12. Closing Hymns and Up, Stand Up for Jesus."

Report of Women's Central Committee.

ABERDEEN ASSOCIATION.

Pontotoc—Home missions \$5, foreign missions \$2, home uses \$5.

Report of Women's Central Committee.

ABERDEEN ASSOCIATION.

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ABERDEEN ASSOCIATION.

Pontotoc—Home missions \$5, foreign missions \$2, home uses \$5.

ABERDEEN ASSOCIATION.

62, Orphanage 18.75.

BOGUE WHITTO ASSOCIATION.

East McComb—Home missions \$1.75, state missions 1, foreign missions 1.25, home uses 10.

Osyka—Home missions \$3.40.

McComb—Home missions \$5.75, home uses \$1.40, sustentation 5.

CHICKASAW ASSOCIATION.

Buckatuna—Foreign missions \$5.

Concord—Foreign missions \$5.

Fairfield—Foreign missions \$5.

Pleasant Grove—Foreign missions \$1.05.

Quitman—Home missions \$2.38.

Wm. Carey, 1st Church Meridian—Home missions \$50.

Forty-first Avenue Meridian—Home missions \$5, foreign missions 5, home uses 13.

L. A. & M. First Church, Meridian—Home missions \$20.72, state missions 10, foreign missions 12.22, home uses 10, Orphanage 7.50, sustentation 5.

Fifteenth Avenue, Meridian—Home missions \$14.45, foreign missions 8, home uses 33.25, Orphanage 32, Theological Seminary 5.

Shubuta—Home missions \$2.50, foreign missions 1.

L. M. S. 1st Church, Meridian—Home missions \$11.83, state missions 3.84, foreign missions 3.83.

CHICKASAW ASSOCIATION.

Cherry Creek—Foreign missions \$10.

COLUMBUS ASSOCIATION.

Starkville—Foreign missions \$35.

West Point—Foreign missions \$8.60.

Dow—Foreign missions \$1, home uses 35.75.

Columbus—Foreign missions \$32, home uses 1.08, Orphanage 20.56.

Macon—Home uses \$32.

Mt. Zion—Home missions \$3.

Sharon—Home missions \$5.25.

COPIAH ASSOCIATION.

Hazlehurst—Foreign missions \$18.65, home uses 167.35, Mississippi College 10.

Spring Hill—Mississippi College \$6.46.

Damascus—Foreign missions \$2.

Crystal Springs—Foreign missions \$48.55, home uses 5.45.

Wesson—Foreign missions \$27.40, home uses 4.

CENTRAL ASSOCIATION.

Utica—Foreign missions \$40.35, home uses .32, sustentation 2.

Calvary—Foreign missions \$10, home uses 16.65.

Antioch—Home missions \$5, foreign missions 12.

Learned—Home missions \$1, home uses 19.50, Orphanage 4.

Raymond—Home missions \$12, foreign missions 9, home uses 9.

Clinton—Home missions \$20, foreign missions 8, home uses 3.

CALHOUN ASSOCIATION.

Foreign missions \$3.65, home uses 43.60.

Pittsboro—Foreign missions \$3.

Sarepta—Foreign missions \$1.15.

FAIR RIVER ASSOCIATION.

Foreign missions \$5, home uses .50.

HOPEWELL ASSOCIATION.

Morton—Foreign missions \$2, home uses 8.

KOSCIUSKO ASSOCIATION.

Center—Mississippi College \$1.25.

Kosciusko—Foreign missions \$10, home uses 25, Mississippi College 5.

Samaria—Foreign missions \$5, home uses 14.75, Mississippi College 1.25.

Kosciusko-Cotton Mills—Foreign mission \$1.60, Mississippi College 1.25.

LEBANON ASSOCIATION.

Laurel—Home missions \$15, home uses 45.20, Orphanage 10 sustentation 5.

Hattiesburg—Home missions \$15, foreign missions 4.25, home uses 28.

Ellisville—Foreign missions \$48.25.

Lumberton—Home uses \$23.

MISSISSIPPI ASSOCIATION.

Gloster—Home missions \$45.27, foreign missions 25, home uses 11.55.

OXFORD ASSOCIATION.

Oxford—Home missions \$2.35, state missions 1, foreign missions 9.43, home uses 7.50, Orphanage 30.25.

PEARL LEAF ASSOCIATION.

Bunker Hill—Foreign missions \$1.70, Orphanage 20.

Mrs. Dennis—Home missions \$1.

RANKIN ASSOCIATION.

Fannin—Home missions \$2.50, foreign missions 1.50, home uses .70.

UNION ASSOCIATION.

Fellowship—Foreign missions \$5.

WEST JUDSON ASSOCIATION.

Tupelo—Foreign missions \$5.

YAZOO ASSOCIATION.

Lexington—Foreign missions \$9.40, home uses 3.25.

Pickens—Foreign missions 2, home uses 10.45.

Ackerman—Home uses \$55.

Goldman—Orphanage \$8.80.

SALOBUSHA ASSOCIATION.

Coleville—State missions \$2.

Grenada—Foreign missions \$8.

CHURCH BUILDING AND LOAN FUND.

Utica \$5, Natchez 9, Terry 5, Taylor 2.50, Water Valley 5, Mrs. L. M. Guess 2.10, Mrs. R. L. Barnard 2.50, Oxford 5, West Point 2.50, Fannin 2.50, Coffeeville 2.50, Mrs. Aven 2, L. A. & M. S. 1st Church Meridian 5, L. M. S. 1st Church Meridian 10, Pickens 5, Gloster 5, McComb 5, total 106.50.

BOXES REPORTED.

DeSoto \$3.85, Clear Creek .75, Quitman 6.75, Shubuta 17.40, Stonewall 4.30, Waynesboro 2, total 35.15.

TOTALS.

Home missions \$229.90, state missions 18.16, foreign missions 534.4, Orphanage 151.86, home uses 76.25, church building and loan 106.50, Theological Seminary 5, Mississippi College 26.46, sustentation 17, total 1,853.13. Grand total \$1,888.28.

Notes—No amounts are included in this report received after April 1st. Those received after that date will appear in next quarterly report.

Mrs. Wm. R. Woods, Sec'y Gen. Com.

Report of Band Work for quarter ending April 1st, 1903:

SUNBEAMS.

Clinton—Foreign missions \$15, Orphanage 10, total 25.

Crystal Springs—Foreign missions \$15.

Meridian 1st Church—Home uses \$3.

Grand total \$43.

REPORTED LATER.

Shubuta—Foreign missions \$2.50, home missions \$58; total 60.8.

Mrs. Henry F. Broach, Jr., Supt. Band Work.

The Missionary's Wife Bereaved of Her Husband.

Less than a year ago, Miss Pearl Clare Hall, of Indiana, journeyed across the Pacific to become the wife of Rev. S. T. Williams, one of our missionaries to China.

Today, the young wife stands by the new-made grave of her husband, a widow, in a far off heathen land.

Strange is this dispensation to us, who see not as God sees.

"The Christian cannot die before his time, The Lord's appointment is his servant's hour."

TEMPERANCE.

BY W. H. PATTON.

The Attorney General of Texas in ruling that parties paying poll tax can vote those paid for on certificate must have done so in the interest of the liquor-traffic, but it seems that they cannot control all of them. We are learned in the law, but it looks like the Supreme Court would reverse his opinion.

Poll Tax and Prohibition.—For the benefit of prohibition workers I want to give a bit of experience. In our campaign a saloon man paid for 75 poll tax receipts. Of that number we thought we could vote 40. So we got a certified copy of certificate showing that the tax was paid, and voted 30. Let all prohibitionists take due notice and govern themselves accordingly.

—W. W. Burr.

Prohibition Literature.

The Liquor Dealers Association are buying all the salable

Tired Out

"I was very poorly and could hardly get about the house. I was tired out all the time. Then I tried Ayer's Sarsaparilla, and it only took two bottles to make me feel perfectly well."

Mrs. N. S. Swinney, Princeton, Mo.

Tired when you go to bed, tired when you get up, tired all the time. Why? Your blood is impure. You are living on the border line of nerve exhaustion. You need Ayer's Sarsaparilla.

\$1.00 a bottle. All druggists.

Ask your doctor what he thinks of this grand old family medicine. Follow his advice and we will be satisfied.

Take Ayer's Pills with the Sarsaparilla. They act on the liver, cure biliousness, headache, constipation.

J. C. AYER & CO., Lowell, Mass.

Go to your Druggist and get a bottle of

Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements. For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.



After treatment. Before treatment.

Cancer Cured.

Searcy, Ark.
Dr. R. E. Woodard, Little Rock, Ark.

Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous oils a very short time. The Oil Cure is certainly a wonderful discovery, and a great benediction to suffering humanity. I feel that others who are suffering should know of this.

Yours gratefully,
Mrs. L. E. Pace.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eye, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one.

Enclose stamp for reply. Call on or address
DR. R. E. WOODARD,
506-508 Main St. Little Rock, Ark.

large dailies to publish their lies about the failure of prohibition to prohibit in Kansas and Maine; also scattering liquor tracts over Mississippi and other Southern States. The people are not believing their thread-bare falsehoods that "prohibition don't prohibit" "you can't enforce the law;" "more liquor is sold in local option counties than where they have open saloons;" "It ruins business;" it is sumptuous legislation, destroying personal liberty;" "it retards emigration." These and other falsehoods of their kind, fool no one now who has sense to live out of an asylum.

Send True Men to the Legislature and Senate.

The next legislature will be under more temptations than any legislature within the history of this State. When the constitutional bill to prohibit the sale of liquor is before the legislature, every man that can be bought with money or liquor will be bought.

Uniform school books for the State will no doubt be before the legislature and the whisky trust and the book trust will spend thousands of dollars to defeat both bills. It is very important to send the best men you can.

Open Saloon.

The mining town, Warrior, Ala., voted on Prohibition Dispensary, and open saloon and went for the open saloon.

As between the open saloon (a saloon kept by an individual) and the Dispensary (a saloon kept by the town) I would take the saloon kept by the saloonist, but there is no excuse for having either, if the churches of this great union would unite against the rum traffic, we could vote out the saloon, and could stop the shipping of whisky through temperance territory; we could send the "blind tiger" men to the penitentiary; we could shut up the breweries and stilleries. The lines between society and drunkenness, the home and the saloon, are so closely drawn, and so wide and deep, that no man can stand on both sides of this great question. Let it be understood, once for all, that every citizen is responsible for each and every evil resulting from the iniquitous traffic in all its forms, until he arrays himself against it; and bends every energy for its overthrow. If one sees a blind man going over a precipice and gives no warning, but allows him to kill himself, he is branded and justly so, with negligent criminality. So he who allows the 240,000 rum holes of iniquity to continue their destructive work without an effort to check its ravages, is himself guilty as an accessory of all the crimes growing out of the traffic. We have a work to do in Mississippi, and the State Executive Committee should issue its manifesto.—Let us hear from you, Bro. Lowrey.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in high men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case of these troubles. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1903.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, and you will be convinced.

REV. R. C. WHITNELL.

AMERICAN CHROMATIC HARP.

Only perfect, strongest, most beautiful and easily learned; plays any piece of music; greatest addition to mandolin and quadrille bands; music teachers can readily instruct and sell them. If you want to see your children become expert on this sweetest of all instruments, don't fail to send two stamps to HARP OFFICE, JOLIET, ILL.

Tetterine CURES Eczema!

"I had a severe attack of Eczema, and after using other remedies with no benefit, I used Tetterine. Two boxes made a complete cure." Solomon Cohen, Savannah, Ga.

Soc. of Druggists, or by mail from
J. T. SHUPTRICK, Savannah, Ga.
Sole Proprietor.

HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance. A healthy mucous membrane lining to the stomach, bowels and urinary organs was provided and must be maintained if health and vigor of body is expected.

You who read the pages of THE BAPTIST are entitled to receive Free and Prepaid, a small trial bottle of Vernal Saw Palmetto Berry Wine if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent.

Vernal Saw Palmetto Berry Wine is a specific for the cure of catarrh of the stomach, bowel troubles and urinary organs.

All readers of this publication, who need a cure for sluggish and congested liver, indigestion, flatulence, constipation and kidney troubles should write immediately to Vernal Remedy Company, 90 Seneca St., Buffalo, N. Y., for a bottle of Vernal Saw Palmetto Berry Wine. It will be sent promptly, Free and Prepaid. In cases of inflammation of bladder or enlargement of prostate gland it is a wonder worker. For sale by all leading druggists.

Gulf & Ship Island Railroad Company.

QUICKEST AND BEST.

Connects with all Trains in all Directions at all Junctions.

JACKSON, HATTIESBURG, GULFPORT.

DOUBLE DAILY SERVICE.

Short line between Jackson, all interior Mississippi points and the Gulf. Makes close connections with all trains for all points, at

JACKSON, HATTIESBURG, GULFPORT.

Two Through Trains Daily.

No. 1. No. 3.
Leave Jackson, 4:35 a. m. 2:40 p. m.
Ar. Hattiesburg, 8:15 a. m. 6:35 p. m.
Arrive Gulfport, 11:15 a. m. 10:00 p. m.

No. 2. No. 4.
Arrive Jackson, 2:00 p. m. 11:05 p. m.
Lv. Hattiesburg, 10:10 a. m. 7:15 p. m.
Leave Gulfport, 6:45 a. m. 3:55 p. m.

These trains are arranged with a view of making all desirable connections at ALL JUNCTION POINTS.

Parties can leave Jackson in the afternoon and reach Gulfport, Mobile and points on the Gulf Coast, also all Eastern and Northern points via Mobile.

Through train to Laurel leaves Jackson 9:00 a. m., arrives at Laurel 1:50 p. m.; to Lumberton and Columbia, leave Jackson 4:0

JOHNSON-TAYLOR COMPANY.

We welcome you to our Exhibition of New Goods for Spring and Summer Wear. We are showing the most amazing variety of splendid and stylish goods ever brought to Jackson. You will find here many valuable hints of the latest fads and fashions. Ready-to-Wear Garments and bright fabrics of every description. Don't fail to visit us and see the many artistic Novelties in every Department.

Black and Colored Dress Goods.

These offerings speak volumes. They clearly indicate the reason of our Dress Goods Department's great popularity. Here are a number of interesting items: Knotted Voile, Fishnets Bousette, Etamine, All-Wool 45-inch Voile in newest colorings, All-Wool Tulle Etamine, 40 inch All-Wool Mohair Etamine in black and superb line of colors; French Etamine Voiles in all the new spring shades.

Ready to Wear Garments.

We have hunted through the leading markets very carefully and have secured handsome styles in Novelty Cotton and Silk Shirt Waists, Fine Walking Skirts.

Handsome Dress Skirts, In Colors and Black.

In fact we are showing for present and future wear the largest and best lines of everything in Ladies' Ready-to-Wear Garments that we have ever shown.

Spring Fabrics.

The largest and the best lines of Wash Goods we have ever accumulated. Bright, pretty patterns in Percals, Gingham and Madras for Shirt Waists, Dresses, Wrappers, Children's Dresses, Kimonos, Dressing Sacques, etc.

Dressers Fabrics.

Such as grenadines in cotton and lines in a large assortment of brilliant colorings. Every conceivable style is to be found here in our Spring Stock. Dashing mercerized fabrics of every new kind.

Our Silk Department.

This Department is filled with all the newest, most reliable and most popular Silks. Polka Dot, Fowlards, black or blue, with white checked Taffeta or Louisiennes for the much desired Shirt Waist Suits. Black Taffeta of the good reliable kind at all prices. Dozen of other Silks at low price.

New Laces of All Kinds.

Including the latest craze The Antique Laces for trimming Silk, or Cotton, or Linen Dresses.

Novelties in Neckwear.

Belts, Shirt Waist Pins, Pearl Buttons, Veils and Veilings, Gloves, Trimmings, etc. In fact everything needed by any lady to make a costume complete.

Men's and Boys' Clothing and Furnishings.

Your special attention is called to our New Spring lines of Men's and Boys' Suits, Shirts, Hats, Suspenders, Separate Pants, Underwear, etc.

SHOES For Men, Women and Children. We keep only the most reliable of all kinds at all prices. Included among these are the famous "Zeigler" and "Sorosis" Shoes for Ladies; also "Hanan's," "Clapp's," and "Southern Gentleman" Shoes for Men. These are the best and most comfortable and in every way the most satisfactory at the price.

The Very Newest and Best Money Saving Prices Don't Fail to See Our Spring and Summer Exhibition.

JOHNSON-TAYLOR COMPANY.

Largest Dry Goods and Clothing Store in Jackson, Mississippi.

ANNOUNCEMENTS.

THE BAPTIST is authorized to announce the following candidates:

FOR ATTORNEY-GENERAL.

JUDGE H. BRAME.

WILLIAM WILLIAMS.

FOR REPRESENTATIVE.

J. C. THOMPEN.

FOR SHERIFF.

JOSEPH H. ZIGERLAD.

C. S. PANN.

FOR CHANCERY CLERK.

W. W. DOWNING.

J. S. RISER.

FOR ASSESSOR.

W. S. NEAL.

Personal.

—Rev. R. H. Graves and Mrs. Graves, of China, are now in the United States for a rest and general recuperation.

—We learn from Rev. E. T. Mobberly, of Indiana, that A. A. Borum, of Somerset, Ky., will go to Greenville June 1st. We extend a hand of welcome.

—At the Diocesan Council of the Episcopal Church held in this city last week, Rev. M. Bratton was elected Bishop of Mississippi, to succeed the late Bishop Hugh Miller Thompson.

—Rev. G. W. Truett, of Dallas, Texas, will preach the commencement sermon at our State University this year. Those who are hungering for a gospel sermon will be satisfied if they are there.

—Evangelist W. T. Tardy is to assist Pastor Thornton in a meeting at Stark-

ville soon. Of him Dr. Gambrell says: "He is a strong preacher and uncommonly successful in evangelistic work."

—We have received the program of Commencement Exercises of the Poplarville High School, May 13th to 17th. It is elegantly gotten up, and in that it but symbolizes the excellent work done in this school by Prof. Thames and his worthy colleagues.

—This office is in receipt of "Dixon's Sermons," Vol. 1, No. 1. This is a pamphlet of 20 pages, to be issued monthly, and devoted mainly to the publication of A. C. Dixon's sermons. Its price is \$1.00 a year. This initial number contains two sermons, one on "The Ethics of Prayer," the other, on "The Ethics of Novel Reading."

—Two weeks since, under the caption "Texas Matters," some misprints occurred "The rice crop in Canada" should have been the ice crop in Canada, and "corn milled to our hands" should have been committed to our hands. Both printers and editor could not make out what the copy was, but the correction, written by the same brother, is perfectly plain. See?

Map Salesmen!

GRAM'S MAGNIFICENT NEW WORLD CHART is just out; absolutely new idea. Nothing like it ever known for beauty and value. A Red-Hot seller. We want 10 first-class salesmen in each State for this great work. Must be steady, hustling workers. Those with successful experience preferred. For particulars as to terms and territory address.

HUDGINS PUB. CO., Atlanta, Ga.

Womanette

Cures all the ills peculiar to Women and Girls. Sold under a guarantee. Let us send you circulars and Testimonials. Jones Medicine Co., Jackson, Miss.

Bilious?

Dizzy? Headache? Pain back of your eyes? It's your liver! Use Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use **Buckingham's Dye**

50 cts. of druggists or R. P. Hall & Co., Nashua, N.H.

CANCER CAN BE CURED WITHOUT THE USE OF THE KNIFE.

We cure Cancers, Tumors and Chronic Sores, charging nothing for examination. Our patients are our best friends. Come and see cancers we have removed and cured from our now happy patients; and we are daily curing. They are wonderful. If then you are not satisfied, we will pay all your expenses.

Kellam's Cancer Hospital, 12th and Bank Sts., Richmond, Va.

GOOD COAL

For Domestic or Factory use. Single or bulk at Wholesale Prices. Write us. **Muscogee Coal Co.,** Birmingham, Ala.

LOW RATES

—VIA—



Colonist Rates to Southwest. Home Seekers Rates to Southwest. Tickets on sale twice a month.

General Assembly Presbyterian Church, Los Angeles, Cal.,

May 21st—June 2nd.

Grand Army of the Republic, San Francisco, Cal.,

August 17th—22d.

National Association Master Plumbers, San Francisco, Cal.,

May 19th—22nd.

One Way Colonist Rate, California and the Northwest,

April 1st—June 30th.

Southern Baptist Convention, Savannah, Ga.,

May 7th—14th.

National Educational Association, Boston, Mass.,

July 6th—10th.

National Conference Charities, Atlanta, Ga.,

May 6th—13th.

Baptist Young People's Union, Atlanta, Ga.,

July 9th—12th.

Write for full information.

J. N. CORNATZAR, Div. Pass. Ag't, Memphis, Tenn.